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suggestive and scholarly. The following sentence from the note on the word "covenant" (p. 301) indicates the sanity of the author's exegesis: "The use of any word commonly employed in human affairs, and in the disposition of worldly goods, to signify God's dealings with men, is in itself a kind of parable, and no parable should be too closely interpreted or it loses its force." The book is a good example of a highly desirable and religiously helpful commentary which keeps close to the mother earth of historical fact.

H. L. MACN.

MOULTON, JAMES HOPE. *A Grammar of New Testament Greek*. Vol. II. *Accidence and Word-Formation*. Part I. "General Introduction, Sounds, and Writing." Edited by Wilbert Francis Howard. Edinburgh: T. & T. Clark, 1919. xv+114 pages. 7s.

The tragic death of Dr. Moulton in the spring of 1917 was a severe blow to New Testament scholarship. It is gratifying, however, to learn that the second volume of his New Testament grammar was almost finished before his death and that his publishers propose to bring it out in completed form at an early date. Part I, which has recently appeared, contains an introduction dealing in a general way with the character of the New Testament language as exhibited in the several books, after which follows a detailed discussion upon sounds and writing. Part II is to treat of accidence and Part III of word-formation. There will also be an Appendix by Rev. C. L. Bedale who will take up in detail the question of Semitisms in the Greek of the New Testament, a subject frequently alluded to but not adequately discussed in Part I. Readers familiar with Dr. Moulton's *Prolegomena*, as Vol. I was called, will only need to be assured that the initial part of the second volume exhibits the same sound scholarship and is written in the same attractive style.

S. J. C.

GRAVES, FRANK PIERREPONT. *What Did Jesus Teach?* New York: Macmillan, 1919. xi+195 pages. \$1.75.

This book is an experiment in pedagogy rather than a contribution to theological science. It grew out of the practical experience of the author in his attempt to guide the reading of university students in the life and sayings of Jesus. These circumstances give to the book a valuable practical direction. It treats in a popular but accurate way the historical sources from which our knowledge of Jesus' teaching is derived. Two chapters are devoted to Jesus as a teacher, and to his methods of teaching. The content of his message is presented under such topics as his idea of God, his idea of man, his conception of the ideal and reconstruction of life, his teaching concerning the future, his views regarding the kingdom and the church, and the bearing of his teaching upon modern society. As an introductory book upon the subject, it should prove useful for many readers.

S. J. C.

CHURCH HISTORY

MOORE, HERBERT. *The Treatise of Novatian on the Trinity*. London: Society for Promoting Christian Knowledge, 1919. 147 pages. 6s.

This is another small volume in the very useful series of "Translations of Christian Literature" which is designed to furnish at moderate expense an up-to-date English

rendering of the chief documents of early Christian literature. The translator supplies a brief introduction regarding the life and work of Novatian, the reading of the document is facilitated by the insertion of numerous paragraph headings, and obscure matters in the text are elucidated by well-chosen footnotes.

S. J. C.

WEISKOTTEN, HERBERT T. *Sancti Augustini Vita Scripta a Possidio Episcopo*. Princeton: Princeton University Press, 1919. 175 pages.

This monograph consists of a critical introduction, the Latin text of Possidius' *Life of Augustine*, an English translation, and a series of interpretative notes. In the introduction the author sketches the chief events of Augustine's own life and describes the general character of the biography which was written by Possidius. The Latin text is accompanied by critical textual notes. The supplementary notes at the end of the book are mainly of a historical and interpretative character. Students of church history will appreciate the convenience of having this interesting document available in so attractive a form.

S. J. C.

MARTIN, EDWARD J. *The Emperor Julian*. ("Studies in Church History.") New York: Macmillan, 1919. 128 pages. \$1.50.

The author has aimed to give an account of Julian that might easily be read at one sitting. He does not feel altogether satisfied with the general impression derived from most books upon this subject. Too high an estimate of Julian is a fault in his opinion altogether too common. He feels that most writers, in their desire not to appear as Christian partisans, have really made themselves apologists for paganism. The essay falls into two main divisions, one treating of Julian in relation to Christianity and the other sketching Julian's scheme of religious revival within paganism. While the book makes interesting reading, it can hardly be regarded as a significant contribution to the subject.

S. J. C.

WALTHER, WILHELM. *Luthers Charakter*. Leipzig: Werner Scholl, 1917. vi+214 pages. M. 3.80.

The mantle of Nicholas von Amsdorf and a double portion of his spirit have descended on Wilhelm Walther, professor at Rostock. He is a "gnesio-Lutheran" to the fingertips, determined to defend his hero, through thick and thin, against the rage of the Romanists on the one side and against the more insidious, if only relative, disparagements of the liberal Evangelicals on the other. He has conceived his task among scholars to be neither the minute research of a Kawerau, nor the philosophic orientation of a Troeltsch, but that of an attorney for the defense. Having thus limited himself he has, none the less, discharged his duty with unexampled zest. His earlier work, "Für Luther wider Rom," is really what its subtitle proclaims it to be, a "manual of apologetics against the Romanist attacks." By his chosen method he has both lost and gained. He has suffered, or the value of his work has, in that he has felt compelled to apologize for every single act and every word of the Reformer. "Der ganze Luther" is his ideal, his norm; he will allow no abatement thereof. But it is difficult to praise all that Luther ever did or said; the very brilliancy of his moral complexion, so to speak, make the blotches on it show all the